

JANUARY, 1949

The Harbinger of Light

A Monthly Digest devoted to
Psychical Research, Spiritualism, and
Spiritual Philosophy



Edited by
Rev. J. T. Huston, N.D.

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LEADING FEATURES

A New Year Dawns
On Dipping Your Toe into Boiling Water
Mediums and Prophets
Bobbie Burns Comes Back
Objections Answered

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"Dawn approaches, Error is passing away, Men arising shall hail the day"

THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765
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JAN., 1949.

A NEW YEAR DAWNS

By C. R. Malmberg

In "The Progressive Thinker"

Another period in the life of man draws to a close and a new one opens before us. Usually we reflect on those events that have been both important and non-important. We see our errors and changes will take place where they will not occur again. Our hopes have somewhat not been realized. The vision we held at the beginning of the year remains the same, and we still hope for the realization of it.

The experiences of the past year have been worth while. They have added to our knowledge and will be used to decide future events and conditions. Are we on the upward path toward spiritual realization; have we really made any gain?

These are some of the thoughts that every one of us is bound to think about. We can hardly refrain from doing so as the record of the year is closed.

We are all vitally interested in the Cause of Spiritualism. It is the sole thought and work of

many of our mediums, teachers, pastors and workers. Each, in their particular sphere, has tried to do all in their power to promote and engage interest in our religion and philosophy.

More are investigating the truths of Spiritualism than ever before. We have every right to say so because of the fact that so many countless thousands are being hurriedly ushered into the great after-life. Those on the other side are equally anxious to reach their loved ones, and those remaining here are trying to make the contact with those gone before.

There are great hosts of overshadowing loved ones. At the time of the advent of Modern Spiritualism the force was so great that it swept the earth with its new message. Perhaps out of this great struggle the same will occur again. We may not have to combat the forces of antagonism, of bitter criticism, or denunciation, which our early pioneers had to fight. We have progressed to the extent that the name of Spiritualism is not held synonymous with all evil or superstition.

Through the researches of the many sincere and enquiring scientists much has been revealed pertaining to the laws by which the phenomena are produced. They have tested and tried by very exact methods that the so-called dead can and do return to us under favourable conditions. They have also learned that there is much about the principles and fundamentals of Spiritualism that remains a mystery.

The phenomena is the capstone in the arch of the Temple of Spiritualism. There it remains to designate the importance it holds in keeping the arch properly supported. On the one hand we have the philosophy; on the other we have the religion. Bridging these two we have the scientific attitude with mediumship as the connecting link between the two.

No religious denomination is permitted to pro-

claim the continuity of life through the practice of mediumship. They have but faith; they are unable to accept our revelation which would make their teachings as living waters to their peoples. So, they go on searching but at the same time discarding the light which would illumine their path and bring ultimate realization.

Many Spiritualists have come through the avenue of the Church before they realized the fullness of the message of Spiritualism. Some have withdrawn from all orthodox affiliation and eagerly accepted Spiritualism. Since doing so they have been rewarded with many blessings, not only in material ways but also spiritually. They have placed their faith in their unseen friends, who have given generously of their help to give them added blessings.

The religion of Spiritualism gives a satisfaction we did not have among early associations. We worship God as Spirit; we see His life the life of all things. Infinite Intelligence, our designation of this principle, finds expression in everything from great levels of unseen consciousness, through all material expression and on through the higher spiritual kingdoms. It is the One Life that is in All and through all. Through the avenue of our aspirations, through the linking of our minds with God's own mind, we become fulcrums through which higher revelation comes to us and to bless us.

So many have said the truths of Spiritualism are so deep and so vast that even our little human life is too short to comprehend its import. It naturally behooves us, then, to make the most of our time and learn as much of its truths through the philosophical revelations that have come to us from spirit sources. One path after another opens before us; the search is intriguing, and wherever we go we find some truth of Spiritualism.

Knowing this, Spiritualism goes on toward a New Year with full confidence that its teachings

will be better understood. It will gather to itself adherents who will assist in its promulgation; new mediums with greater power for demonstration will come out of the present struggle; the great import of our principles and religious ideals will be spoken by those whose brains are attuned to higher vibrations, and through intuition and inspiration will come revelation too high for contradiction.

Yes, a New Year dawns. It has all the possibilities that all the preceding years have known. Its experiences will become stepping stones for still greater accomplishments; new possibilities will be presented that will raise mankind to higher levels. We are the servants of the Eternal, and through love and service we can help the Cause of Spiritualism. By so doing we will share in the work of the great Group of World Servers.

Let us all create a vision of the Spiritualism we would like to see. Let its philosophy be so broad and inclusive, and to receive truth regardless of the channel through which it comes. Let us concede something to the other fellow; his opinion and his viewpoint is equally important and perhaps from friendly interchange of thought we can learn something worth while.

Let us make of our religion something high and important in the life of the soul of every individual. Let us make our meeting places holy places where we invite our angel ones to come and commune with us. Let harmony and truth reign supreme, and thus through the channel of spiritual attunement we will be the recipients of truths of such import that they will help us and bless others.

As the New Year dawns create your vision. Then, as the days pass along build into it construction, love, and usefulness. With this thought in mind, the spirit world will assist in its precipitation into form.

THOMAS PAINE

By James McGregor Beatty

In "The National Spiritualist," U.S.A.

January 29 was the anniversary of the birth of Thomas Paine. The War of Independence was fought as a direct result of his pamphlet, "Common Sense."

The War of Independence was won "with the pen of Paine and the sword of Washington."

His pamphlet, "The Crisis," read to the troops by order of Washington, turned the tide of the war and inspired the victories of Trenton and Princeton.

By negotiating a loan with Louis XVI, he saved the country at a moment when the war would have been lost for lack of supplies.

He was the adviser of four out of the first five Presidents — Washington, Jefferson, Madison, and Monroe. He was condemned and hated by the rich and powerful of his time. He died alone and in poverty. His written words live. Anyone who reads his ideals for America will understand the high responsibility of citizenship in a democracy.

Thomas Paine, the man who did more to achieve American independence than any other man (and we have forgotten our debt to him), had injustice and abuse heaped upon his head, was called an infidel, an atheist by the clergy simply because he disagreed with them on certain religious questions and could not conscientiously believe in some old traditions which few intelligent minds to-day regard seriously.

He was the first man to write the words, "The United States of America," and was joint author (with Thomas Jefferson) of the Declaration of Independence.

The first to demand justice for women.

The first to propose old-age pensions.

He was called the founder of the republic of the world.

The first to propose abolition of Negro slavery.

The first to suggest international copyright.

The man who invented and built the first iron bridge.

The first to propose the care for the children of the poor.

He was the first man to propose the Louisiana Purchase and Land for the people, international arbitration, and to suggest a great republic of all the nations of the world.

He believed in one God, in special providence and hoped for immortality. He said: "The moral duty of a man consists in imitating the moral goodness and beneficence of God, manifested in the creation, toward all creatures; that, seeing as we daily do, the goodness of God to all men, it is an example calling upon all men to practise toward each other, and consequently that everything of persecution and revenge between man and man and everything of cruelty to animals is a violation of moral duty."

FROM "THE AGE OF REASON"

"I believe in one God, and no more, and I hope for happiness beyond this life. . . . I trouble not myself about the manner of that future existence. I content myself with believing, even to positive conviction that the power that gave me existence is able to continue it in any form and manner he pleases. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Protestant Church, nor by any Church I know of. My mind is my own church. To do good is my religion."

"There are two distinct classes of what are called Thoughts; those we produce ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining, and it is from them I have acquired almost all the knowledge I have."

ON DIPPING YOUR TOE IN BOILING WATER

By the Rev. Edwin N. Broomhead, M.A., B.D.
Maughan (Methodist) Church, Adelaide

Reprinted from "The Mail," Adelaide

Take a small vessel of limited capacity. Fill it with boiling water. Then, slowly, and very deliberately, dip your toe into the water and let it scald. It will be a painful experiment, but it will reveal the limitations of human flesh. And of human intelligence, too, if you are daft enough to try it. Yet I have on several occasions, dipped my toe in the boiling water — in fact, gone as far up as the neck.

In South American waters there are certain small and savage fish that throw themselves upon any living thing and tear it to pieces. You put your foot beneath the surface, and you are fish food before you can say "Line and sinker." I have tried that, too. I have, in other words, dipped below the washy, watery surface of partisan and sectarian interests and been scalded by the boiling hatreds there.

I have, in my turn, been fed upon by the malignant little fish. It is really astonishing, but rather depressing, to note how the rancour and ill-will of little people and little groups inflate them to a prominence beyond all their deserts.

Then, if you try in your small way to speak well of other nations, churches, or ideologies — LOOK OUT! Tom Thumb rides again! If you attend a party in honour of a sister nation; if you share a Catholic-Protestant friendship in public — all the little, bitter chappies will flay you with their doughy tongues. The uncharitable chit-chat of the little larrikins that hover round the edges of social reform. The niggling beastliness of the little sectaries whose whole religion is composed of hatred of Rome. Or hatred of Luther — hatred of something, at any rate.

They are more interested in your hatred of this and that than in your attitude to God. Beware the ideological underworld! The pseudo-democratic basher gangs!

It's no use shrugging your shoulders and saying: "Oh, it's only our Australian insularity! We'll get over it" — it is something far more deep-rooted and venomous than that. It is the primitive intolerance of anything outside the clan. It is the negative attitude of those whose religion, ethics, and patriotism consist in hating other peoples and other creeds.

I have on my shelves two little gifts that were graciously sent me, when I was a P.O.W. in Italy, by His Holiness the Pope. None less! One is a crucifix, personally blessed; the other is an Authorized Version English Bible. What a lesson!

Now, it just so happens that I am eternally grateful of the kindness behind those gifts. Strange thing, this life, is it not? It moves you into many circles, and it leads you, at times, to take a practical step towards the Brotherhood of Man.

Then, watch the bitter little religious partisans and the Little Englander in politics, and the Commo who calls us all reactionaries! Look out for the boiling water! Oh, well, it is better to scald your toes than to soil your fingers.

Better let the little fishlets nibble you than degrade your outlook to the level of the shark! There is one answer, only one. An answer to them all.

It was spoken by the Son of God when He struck the same problem, and it is incontrovertible: "Other sheep have I, which are not of this fold. Them, too, I must fetch, and there shall be one fold and one Shepherd."

Or, if you like it in even more solemn and intimate form, His own prayer:

"Neither for these only do I pray, but for them also that believe on Me through their word."

SOLOMON'S TEMPLE

In "The Two Worlds"

Spirit Writing Gave Plans and Descriptions

Speaking at the fourth anniversary of the opening some time ago with the Archbishop of York. referred to some correspondence he had been having of the Portsmouth Temple, Mr. Ernest Oaten

"We were arguing on one or two points, and I pointed out to him that his Church was now building a new cathedral at Liverpool. They claim that it is gong to be the finest modern cathedral in Europe. That may be disputable, at any rate it is a fine building, but I pointed out to Dr. Garbett that they had paid a Roman Catholic architect £60,000 for the plans, and I referred His Grace to the last chapters of the first Book of Chronicles, in which it is recorded that in ancient Israel, they also erected a temple to the honour and glory of God — Solomon's Temple. It was the finest religious structure that had ever been erected in history to date. It was a wonder of the world, and people came from all over the East to see it. It was at Jerusalem, but they did not pay £60,000 for the plans.

They Went into a Seance Room

"The Scripture tells me that the whole of the plans were given by the Lord, through the hand of David, not only the plan of the building, but a description of the woods that should be used for certain things, the bronze that should be used for the pillars, and the gold that should be used for ornamenting the Ark; even the size, colour, and pattern of the curtains were all revealed by the Lord through the hand of David. In other words, they went into a seance room, and they got it by automatic writing, and it cost them nothing but sincere hearts and devotion. Truly the churches have got so far from the Spiritual world, that they pay a material architect to design their buildings now, and the spirit world has not even a voice in the designs!

"I am one of those who happen to believe in co-operation between them and us. I never leave it all to the spirit people. I believe it is better to co-operate, but I just want you to realize how far we have got from that spirit world."

We Heal the Sick

"I was very much amused when I was at Birmingham recently taking part in a Brains Trust, which included a Church of England vicar, a Congregationalist minister, and a Baptist minister. One of the questions put to us was, "Why don't the churches heal the sick as Jesus did, and as He commanded His followers to do?" So I looked at the vicar. "This is yours," I said. He rose and said he knew of two vicars who had done some healing by the laying on of hands. Two vicars in 20,000 parishes. The Baptist claimed that the whole thing had altered since Jesus' day, and could not be done now. The Congregationalist (he was the most honest of the three) said he frankly knew nothing about it! They called upon me, and I told them of churches that are practising the healing as Jesus did, and producing similar results. I spoke for the Spiritualist Churches, who have two hundred Spiritualist healing centres running every week, to which everyone is invited, and we make no charge. We are doing the work.

We Heal the Blind and Diseased

"I said, 'I can find you cases in England of the blind who have been given their sight, of the paralysed who have been given the power to walk, and of many diseases which have been cured, bearing in mind the fact that no one goes to the Spiritualist Healer until the doctor has cast him off. They come to us as a last resort. We are doing the healing.' The Baptist looked at me, and said, 'Well, you know, Jesus healed by the word of command.' I said, 'No, not always; I read in the Bible—'He was not able to do many mighty words there because of their unbelief.'"

Do you remember the man who was blind? — 'Lord that I should receive my sight'? That was a case where Jesus did not cure instantly. He spat upon the ground, and made clay of the spittle, and having made clay He anointed the man's eye.' I was asked why He used that method. I said I didn't know — He had His own methods. Was it not a case where the man could not absorb the power instantly, and because the Master could not stand with his hands on him for five hours, He put the power into the clay and anointed the eyes, and said, 'Let that stay there for a little while, and your sight will come back.' We use the same method — we use cotton wool, flannel, even blotting paper. It produces the same result.

New Worlds

"Spiritualism has this message for the world. This life you are living is only a part of your life. This world in which you find yourself is only a part of the universe, and you have got to expand your consciousness until it includes something larger than your present realm of contact. Some hundreds of years ago a man sailed across the Western Ocean. He had a dream in the back of his mind that there must be land there. The ships were fitted out, and Columbus sailed for the West. What did he discover? A barren sandy shore, a crowd of grinning Indians. That is all. But he came back rejoicing in the fact that he had found another world. What good was it? That depended entirely upon the relationship between the two, but if Columbus had not discovered that world we should have been in a desperate state in the last war years. The world has been enlarged until there are more of us in co-operation.

Spiritualism Enlarges the World

"The Spiritualist is also trying to enlarge the world. It is bringing into the consciousness of man a larger world, between which there can be co-operation, so that each can be the helper of the

other, each becomes the strength which counteracts the other's weakness. You say, 'Before America was any good, we had to populate it.' Certainly, but will you remember that the spirit world is also populated with the people who go from here? Instead of calling it shipping, we call it death, and often it is quite as enjoyable as the voyage.

"Yes, the only people in the spirit world are the people who went from here, and don't forget that whilst you can refuse to emigrate to America, you cannot refuse to go to the spirit world. There are two things sure for each of us. We all came into the world and we all go out. We must all realize that we go on living for ever. That is the surest part of all life.

"Men to-day want evidence. It is the business of our churches to provide that evidence. It is not the business of our churches to provide a psychic entertainment, which will take the place of the music hall or the pictures. Our work is to find evidence of the activity of a spirit world, a world which can play a part in a man's life, and lead him in moments of doubt and uncertainty."

RING OUT! RING IN!

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and light,
Ring in the Common love for good.

Ring out old shapes of foul disease;
Ring out the narrowing lust for gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

WANTED

We require copies of May and June, 1948, issues for binding. Full price paid. The Editor, "Harbinger of Light," Box 64 A, G.P.O., Adelaide.

AFTER ONE HUNDRED YEARS

By Elizabeth Harlow Goetz

In "The National Spiritualist"

As we stand upon the threshold of the second one hundred years of Modern American Spiritualism, the National Spiritualist Association is planning extensive celebrations in honour of the pioneers of its first one hundred years of activities and accomplishments.

As we speak of one hundred years, looking forward, it seems like a very long time — looking backward, it seems but a very short time — especially if there is a great accomplishment yet to be performed.

Parker Pillsbury once said, "The greater your goal, the greater the sacrifice and labour that must be made," and as we stop to consider this statement it seems that the more we have of life and its knowledge, the more we long for it.

The struggle in the human heart and the human mind was so insistent and so in earnest that at last there came, not a new demonstration, but a phenomenal and a determined one, at a time when the intellect and the heart of man had awakened enough to comprehend and appreciate it.

Thus it was that in that hour the spirit world had banded together in an organized manner to answer the question that man had so long asked. And so that answer came, at first in a very crude manner, as we look upon it to-day; yet it was the only way that the spirit world could arouse man's attention, and with interest enough to follow the great question to a final answer. And so, with the noises and the unusual appearances and the turmoil that were created at that time, the world began to consider.

Religion, of course, was the first to oppose, for religion had refused to let it be known that there was a possibility of communication between the

here and the hereafter. It was thought that death obliterated so much that it was impossible for a contact to be made. At that time the thought of immortality shows that innately men desired so much life and a feeling of its strength that they dared not deny it, but were not able to answer the question, so that they were simply thrown upon the thought of faith—have faith—have faith. The world of human intellect had reached the stage of development, wherein faith did not answer or satisfy, so I repeat, the spirit world, in organized manner, began its operations by the crude and unusual noises, so, as our friend and co-worker, Moses Hull used to say, "It was simply the arousing point, to attract the attention of the world," and it did so.

The religious world was fanatically opposed to it, and has never yet outgrown its fanaticism. It was at this time that the world believed in a personal God—something that expressed, as it were, similar human emotions, such as anger, jealousy, etc. It also believed in eternal damnation—a place called Hell—where if a man got there he never could get out.

The first great pronouncement in the advent of Modern Spiritualism was that there is life after death. The intelligentsia responding to the great question proved by their statements and their actions that followed after, that indeed there is no Hell as a place, and no devil as an individual. I feel the faith of Spiritualism has proved that—and so the work went on; then the quality became a thought, and the great Truth was born.

You know Truth is simply the discovery of the fundamental law in life in some degree and in some department. In the department of life and its possibilities Spiritualism has discovered the thought, in the law of immortality, that life is a process of changing and a process of manifestation according to the changes, and in this procedure

we find that, that which men have called death was but a necessary change in their onward march of life.

Thus, to-day no man or woman of intelligence, who has studied life at all, believes in annihilation or a place from which men cannot return, but rather that the law of communication is one of the fundamental characteristics, for man is a social being; he will not be cut off alone. When he is cut off from his human companions he communes with nature, but when he is in contact with his human kind he enjoys human associations, interchange of thought, interchange of emotions, as it were, interchange of ideals and dreams.

And so when the change that is called "death" creeps over man, we find that he simply has changed his mode and method of activities and is learning how to again contact and link himself with us in this plane, and we are awakened to the fact that we can assist in this; so to-day you study your emotions, you study the power of thought, you study the results called "vibrations," you study all the things that come about us, and in it you are learning rapidly how to associate and communicate with the next plane of life. Therefore, the greatest experience that has been born in centuries to man is that of life immortal, life natural, life projected. This life and light has brought ease to the world, and a revelation that has aroused all mankind.

Edward C. Randall, Counsellor of Law, writing in "Psychic Truths," says: "Some eighteen years ago, investigating psychic phenomena, I discovered that conditions could be made that would enable me to talk with people in the after-life, which unusual privilege I have since enjoyed. Many men, that the world calls dead, have discussed with me some of the fundamental laws of the Universe, explained many great problems, and taught a new psychic philosophy."

MORAL COWARDICE OF MANY SPIRITUALISTS

By Dr. Victoria Barnes

In "The National Spiritualist"

I have met many who professed they were Spiritualists at heart, absolutely believed in it, yet would never come out openly to espouse the Cause. What do you think of such people? I wonder why the Spirit People do not do something about this state of moral cowardice.

It is rather difficult to understand people who are not honest with themselves. If they have received evidential messages from people in the Spirit World; have followed, with attendant success, advice given by Spirit People; have recovered from illness through help coming from spirit doctors; are fully satisfied of the truth of Spiritualistic Philosophy; and, are fully convinced they are responsible, individually, for the results of their every thought, act and deed, it is to their own best interest to give careful consideration to what the Law of Harvest will produce for them. It is their sacred duty to spread the message of truth wherever they can. In may inconvenience them and mean sacrifice in many ways, but the history of the world reveals that onward progress has ever been the result of the labour and testimony of honest men and women.

It is good to know the truth of Spiritualism, but it must be remembered and put into action that "knowledge implies responsibility." Scripture states, "To whom much has been given, from him much shall be required." Even Truth requires sacrifices on the part of those who perceive it—forget social standing, ostracism, ridicule, and all else and be true to yourself, your spirit people and Truth as you know it. The greatest souls this world has known are those who faced bitter opposition but remained staunch and true, like our brave pioneers.

These people may console themselves by apologizing to their own conscience, but oh! the bitter disappointment they are to their spirit loved ones and helpers.

Spiritualism has done more for humanity than all other religions combined — in answering Job's question of the ages, proving soul, the real self, survives death, has an active, conscious existence in a spiritual world, and can, under suitable circumstances, voice back to loved ones on Earth. This is the most stupendous message humanity has ever received, the message that concerns all who have ever lived and all who are yet to come. No other message has dispelled fear and uncertainty from the hearts and minds of humanity, regarding the After-Life, as thoroughly as has this one. Spiritualism has revealed Universal Truth to humanity, minus all unproven conjectures, static creeds, bromidic ideologies, baseless ceremonies, and undue emotionalism. This permits the normal faculties of body, mind and soul to function in response to the normal functioning of the emotions. Surely anything of this vast scope would be considered humanitarian work.

"How vast is the power of spirit! An ocean of invisible intelligences surrounds us everywhere. If you cannot look for them you cannot see them. If you listen you cannot hear them. Identified with the substance of all things, they cannot be separated from it. They are everywhere, above us, on our right, on our left. Their coming and going cannot be calculated. How important we do not neglect them."—Confucius.

"It seems to me now that the evidence for communication with the spirits of identified deceased persons through trance utterance and writings of sensitives apparently controlled by those spirits is established beyond serious attack."—F. W. H. Myers.

OBJECTIONS ANSWERED

Prepared for S.N.U. Speakers' Course

By Ernest Thompson, Editor of "The Two Worlds"

Telepathy

One of the commonest criticisms of Spiritualism is that spirit communication is merely telepathy. The easiest way to answer this objection is to agree immediately. Certainly it is telepathy! Transmission of thought between spirit and medium is just as much telepathy as between the sitter and the medium. The possibility of the medium picking up thoughts from a person in the body are very real, and investigators should take this into serious consideration. Investigation into Spiritualism calls for reason and judgment, and beginners should satisfy themselves that the medium is not reading their thoughts. Real spirit communication can stand the test of such a scientific analysis of messages purporting to come from spirit sources. If all investigators would agree to sit with two or three good mediums on six occasions (in all), the great majority of them would receive personal and intimate evidence of spirit intercourse.

Forbidden by the Bible

It is argued that if God had intended us to know about the unseen He would have revealed it to us. Do we wait passively for anything to be revealed? Our knowledge in Art and Science, Philosophy and Religion is gained only by our efforts. The Laws of Nature are discovered only by the patient researches of the scientist. Psychological research is also a science and no law of God is more divine than another.

Anti-Christian

Spiritualism is not anti-Christian. We recognize the life of Christ as the perfect pattern for men to follow, we accept His teaching of Love and Brotherhood as the central principle of our religion, we accept the records of His psychic powers

and healing gifts as true, and we honour Him for the good He has done for men. We do, however, differ with orthodox Christianity whenever it departs from Truth. Christianity denies "Personal Responsibility" and the facts of "Spirit Intercourse," yet Christ said, "By their fruits ye shall know them," "With what measure ye mete it shall be measured to you again." "Except your righteousness shall exceed the . . . scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." Paul admitted that "Whatsoever a man soweth that also shall he reap." Surely these sayings demand the recognition of personal responsibility. Christ was tempted by an evil spirit in the wilderness, and later "angels came and ministered unto him." Was this not spirit intercourse?

Work of the Devil

Psychic phenomena, visions, etc., are ascribed to Christ, the disciples, and many saints. When did the Devil take them over?

Wrong to Call Up the Dead

Our greatest problem in providing evidence to an investigator is the fact that we cannot call up his dead relatives and friends. They have wills of their own, and mediums can only have perception of spirit visitors if they come to us.

Spiritualism was initiated by the Spirit World in the first instance, and it has been spirit-guided ever since.

It Is Dangerous

So is living. We may eat poison with our food or get run over by a motor car. If you take as much precaution in your psychic development as in other walks of life, there will be no greater dangers to encounter. Mediumship should be developed with caution and with knowledge of its laws. Obey the psychic laws and no harm can come. No spirit can take you against your will.

It Causes Lunacy

A few years ago a circular letter was sent to the medical superintendents of a number of the largest public institutions for the insane, all situated in centres where Spiritualism was most active. "In no single instance were the medical superintendents able to furnish any statistical data on which, by any claim, could this charge against Spiritualism be sustained." ("Ferry over Jordan.")

Why in the Dark?

Only psychical phenomena needs darkness for development, and even with this type of phenomena, light can be progressively introduced as progress is made.

How Much Is Subconscious "Colouration" from the Medium?

It is true that a spirit message tends to be "coloured" by the medium. Usually, however, a strange medium can give to a recipient information which could not have been known to her previously. In all cases it is necessary to exercise common sense.

Fees

Mediums who are fully occupied serving Spiritualism, and therefore bringing comfort and enlightenment to a great many people, have to live. The labourer is worthy of his hire.

Guide for Investigators

Control: (1) State of possession of the medium by an invisible operator. (2) The operator on the other side in charge of seance proceedings. This operator is also called "guide," and generally the term implies enduring attendance by a distinct and continuous personality to use the entranced medium's body, to deliver direct or relayed messages to sitters, to keep order among those who rush to the "light," as the medium is referred to on the other side, to keep away undeveloped or

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THE PEACE OF WILLIAM PENN

By Helen Keller, famous blind writer and teacher
In "Kosmon Pioneer"

The world which my imagination constructs out of my philosophy of evolution is pleasant to contemplate. It is a realization of everything that seems desirable to us in our best moods, and the people that live in it are like those we sometimes meet whose nobility is a prophecy of what we shall be when we have reached the state in which the different parts of our bodies and souls, our hearts and minds, have attained their right proportions. This state will not be attained without tribulation.

The clatter of a changing world is not pleasant, and those who have enjoyed the comforts and protection of the old order may be shocked and unhappy when they behold the vigorous young builders of a new world sweeping away their time-honoured antiquities. I look forward to the time when the most atrocious of these antiquities — war — will be as much shunned by mankind as it is now glorified. The voice within us that cries so passionately for peace cannot lie.

"The great God," said William Penn in his address to the Indians, "hath written His Law in

evil spirits, and occasionally to surrender his place, for direct communication to others. The body of the medium is an instrument which requires considerable practice in efficient handling. The control is a communication expert, who watches over the fluency of the proceedings, and often steps in to explain confusion. The easy-going, conversational aspect of seances is largely due to his presence.

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All interested in the above are invited to enrol as students. Write to Mr. T. J. B. Arnold, c/o "The Two Worlds," 18 Corporation Street, Manchester, England.

our hearts, by which we are taught and commanded to love and help do good to one another. It is not our custom to bear hostile weapons against our fellow creatures, for which reason we come unarmed. Our object is not to do injury, but to do good. We are now met on the broad pathway to good faith and good will, so that no advantage may be taken on either side, but all is to be openness, brotherhood, and love, while all are to be treated as of the same flesh and blood."

If the experience of the other colonies of the Atlantic seaboard was any criterion, Penn and his followers were preparing themselves for destruction. Any wise militarist would have told him of the "treacherous Indians"—and of the necessity therefore of being well-armed. But the Quakers did not know, they did not believe in violence—and so they came to this wilderness without so much as a sword or a rifle, to establish a "city of brotherly love"—and they succeeded: While other settlements were attacked and burned and slaughtered or carried off into captivity, the little Pennsylvania colony enjoyed uninterrupted peace and prosperity. The Quakers had no forts and no soldiers and no arms.

Whatever were the quarrels of the Indians with others, they respected and held as it were sacred the territories of the Quakers. The Penn colony never lost a man, woman, or child by the Indians. The flowers of peace, prosperity, and goodwill smiled in the footprints of William Penn.

"The way in which science has reached its present brilliant position in this matter has been through doubting, disbelieving, and testing everything until disbelief was impossible."—C. Varley.

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a sceptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—Thomas J. Hudson.

SPIRITUALISM AND CAPITAL PUNISHMENT

II

Continuing the case, as seen by Spiritualists, for the abolition of capital punishment and of other forms of punishment, certain questions may be asked. What, then, many people may ask, should be done with those persons who themselves disregard the sanctity of human life and who commit murder? And what should be done with those other unruly members of the community who so flagrantly commit other serious, other grave, crimes?

Spiritualism has been taught, and Spiritualism believes, that all such criminals should be temporarily removed from society, placed under restraint, subjected to discipline, and otherwise be surrounded by all the refining and elevating influences of culture and kindness; then be given an opportunity of recovering their place in the community, and of redeeming their former mispent lives or misdeeds therein. Surely, in all but an infinitesimal number of cases, such treatment of criminals would be most gratifyingly vindicated. "Man is naturally good," so declared Rousseau. Was Rousseau right in this statement? Almost entirely so! In that man's goodness is fundamental; his badness, superficial. Such teaching may be at variance with the teaching of orthodox Christianity, of which Oliver Lodge has written: "Theologians tell us that human nature is intrinsically bad." In this regard Christianity and its theologians err. As, in enunciating a spiritual truth, Raymond, discarnate, at a London seance years ago, in referring to human nature, told his father, Oliver Lodge, incarnate: "The spirit cannot be touched by anything evil."

Repeated reference has been made in this article to the British House of Commons; well, it was a no less distinguished member than Winston

Churchill who, not long ago, in that legislature, uttered this encouraging, this splendid, truth: "There is a treasure, if you can only find it, in the heart of every man." And Spiritualism believes that, even in the case of criminals, that "treasure" is more likely to be found by a community which practises towards even its most erring, its most rebellious, members forbearance, and which seeks, not to punish, but to reform them. In this connection the experience of Judge J. W. Edmonds, of the United States—who, like Conan Doyle and Oliver Lodge, bears an honoured name in the annals of Spiritualism—is worthy of note. Judge Edmonds, in his memoirs, has stated that he was at one time inspector of the renowned Sing Sing Prison, and that it was then customary for the worst prisoners to receive a flogging. He himself, however, discouraged the practice, and he relates that on one occasion when he was visiting the prison to again inspect it, he encountered a prisoner being taken out of his cell by warders to be given a flogging. Judge Edmonds intervened and the man was escorted back to his cell, without the flogging. And the jurist states that thereafter this prisoner became a completely changed man, and was, instead of being one of the worst, one of the best-behaved prisoners in Sing Sing.

Spiritualism believes, moreover, that although criminals and others can, when they become discarnate, redeem their relatively wasted lives on earth, it is better and easier for them to do so while they are still incarnate. Errors should be, as far as possible, rectified where they have been committed; their wrongs should be put right. Many—both Spiritualists and non-Spiritualists—believe in reincarnation. And it may be that, in some cases at least, those who have committed great wrongs on earth, and have not been later encouraged to right them and been provided with the facilities, the opportunities, feel it incumbent

upon them, when they become discarnate, and reflect upon their misdeeds on earth, to reincarnate, so as to atone, as it were, for their former transgressions.

Yet, many people may ask if, at least in the case of capital punishment, even if it be kind to the criminal, would it be wise to the community to remove it from the statute book? Would not, then, murders multiply? No. If those noble and enlightened discarnate beings, who from time to time communicate with man, incarnate, at well-conducted seances, can be believed. These spiritual guardians—or guides, as they are usually called—possess a wisdom greater than ours. Admittedly, Spiritualists at times have been criticized for manifesting towards such discarnate agencies much trust and great love. Critics assert that such trust and love should be reserved for God alone, and that these guides receive more than is their due. Actually—as Spiritualists know—these spiritual guardians of man, incarnate, definitely discourage all tendencies in us on earth to regard them other than ambassadors of One much wiser and much nobler than they; namely, the Infinite. As one of their number has impressively affirmed: “We point to the Infinite Intelligence which, guided by love and wisdom, has shaped the whole universe and given it a purpose and a plan.” In, indeed, the wisdom they reveal, they, each of them, would express themselves in those lines of Lucretius:

Not from myself, poor souls, through fear undone;

Not from myself I have it, but from One

At whose approach the lamps of all the wise

Fade and go out, like stars before the sun.

In conclusion, the writer desires to direct the reader's attention to the following: Some time ago, for the Australian press, Professor Walter Murdoch, in an important and informative article,

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WHAT IS THE BEST MODE OF TRAVELLING?

By Professor Walter Murdoch

In "The Advertiser," South Australia

If you mean the best kind of conveyance to travel in, I shall tell you in a minute; but first let me say that the second best is undoubtedly the machilla. I ought to know, for I travelled nearly one thousand miles in a machilla once, getting into it at Blantyre, in Nyasaland, and sadly saying good-bye to it at Beira, after a wide sweep through Rhodesia. A machilla, I may explain, is a roomy hammock with a canopy above it, slung from two parallel poles and carried on the shoulders of four men. (The ordinary transport animals, horses or mules, are, or were in my time, of no use in that part of the world, because of the tsetse fly.) I need scarcely say that four men will not carry you one thousand miles, day in day out. A full machilla team consists of sixteen men. I had to content myself with a team of twelve, and there was no

dealt with the principle of capital punishment. And he reassuringly wrote: "In no country in which capital punishment has been abolished, has crime increased as a result." He continued: "Remember, that a little over a century ago men could be — and were — hanged in England for stealing a sheep. When it was proposed to abolish capital punishment for sheep-stealing, grave men shook their heads and said that sheep-stealing would enormously increase if the statutes were repealed. It was repealed; and sheep-stealing, instead of increasing, decreased in a marked manner." Professor Murdoch then added these words: "Capital punishment for murder has been abolished in eight States of the U.S.A. In none of these States has an increase in the number of murders followed the abolition."

complaining. They carried me, with an easy and flowing motion, up mountains and down glens and across some of the roughest country in Africa with never a bump or a jolt.

But the conveyance is not everything. I suppose there is no more unpleasant mode of progression than riding on a camel; and yet I would cheerfully ride many long miles on camel back to-morrow for such another thrill as I had from my first sight of Timbuctu after a mere five-mile camel ride from Kabara, on the Niger. Timbuctu itself might be in the middle of the Sahara; there is desert all round it as far as the eye can see. And the city itself is the least spectacular of cities — a collection of low, flat-roofed houses, apparently built of mud, with a mosque here and there, a few minarets, and three stunted palms. I should not have been thrilled but for a little knowledge of history. Here it was, the Mysterious City, once the capital of the greatest black empire in the world, before the Sonrhais were conquered by the Tuaregs, who were, too, beaten in turn by the Moors, and they by the French, who still hold it. Decidedly the traveller should dabble in history to understand what he sees.

There are other conveyances to be considered; for instance, one's feet. How well I remember a delightful journey I had in the Cevennes mountains, in France, walking by day and sleeping, one night in a village inn, one night in a friendly monastery, and the other nights in a sleeping bag under the stars. The canoe is also worth thinking of. I once travelled nearly the whole navigable length of the Oise in a canoe, with some adventures on the way. The worst of a canoe is that you have to spend energy on propelling yourself. If you like water travel the best conveyance is a canal barge.

Perhaps you may not know it, but there is hardly any place in Europe that you can't get to and

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THE SOUL OF THE REDMAN

The Twelve Commandments

1. There is but one Great Spirit.¹ He is eternal, omniscient, omnipotent, invisible. He pervades all things at all times. Reverence Him, and respect all worship of Him by others, for none have all the truth, and all who reverently worship have claims on our respect. So also, show respect to such things as are held sacred by others.²

2. Thou shalt not make a likeness of the Great Spirit, or portray Him as a visible being.³

3. Hold thy word of honour sacred. Lying is at all times shameful, for the Great Spirit is everywhere all the time. To swear falsely in the name of the Great Spirit is a sin worthy of death.

4. Thou shalt keep the feasts,⁴ learn the dances, respect the taboos, and observe the customs of your tribe, if you would be a good member of the community and profit by its strength. For these

from any other place in Europe by canal. All you need is a barge with a sail. If there is no wind, or if the wind is not in the right quarter, you simply have to wait, which makes barge travelling by long odds the most leisurely yet invented.

But I promised to tell you the very best kind of conveyance. It is an armchair. All the exciting journeys I have just told you about were made in an armchair in front of my fire, with a good book of travels in my hand. These fleshly eyes have never seen a machilla. I visited Timbuctu on the wings of imagination, not on a camel's back. My tours in the Cevennes and on the Oise were personally conducted by Robert Louise Stevenson. He had all the trouble and expense, I had all the fun.

This is my answer to your question. The best mode of travelling, and the cheapest, is per armchair, with no luggage except a book and an imagination. And now, if you will excuse me, I am about to take a little run to Labrador. . . .

things are the wisdom of the Ancients and of your fathers in the long ago.

5. Honour and obey thy father and thy mother, and their fathers before them, for age is wisdom; and their discipline of you is surely for your helping and your lasting benefit.

6. Thou shalt not commit murder. Killing a member of one's own Tribe, if deliberate, is a crime worthy of death; if by accident, it can be compensated by adequate damages, according to the judgment of the Council.⁵

7. Be chaste in thought and deed, according to the highest standards of your Tribe. Keep your marriage vows, and lead no others into breach of theirs.⁶

8. Thou shalt not steal.⁷

9. Be not greedy of great riches. It is a shame and a sin of all unworthiness in a man to have great possessions, when there be those of his Tribe who are in want. When, by chance of war or of commerce, or the gifts of the Great Spirit that have blessed him with power, he hath more than he hath need of for himself and his family, he should call the people together and give a Potlatch or Feast of Giving, and distribute of his surplus to those that have need, according to their need; especially remembering the widow, the orphan, and the helpless.

10. Touch not the poisonous firewater that robs man of his strength, and makes wise men turn fools. Touch not nor taste any food or drink that robs the body of its power or the spirit of its vision.

11. Be clean, both yourself and the place you dwell in. Bathe every morning in cold water, take the Sweat Lodge according to your need, and thus perfect your body; for the body is the sacred temple of the spirit.

12. Love your life, perfect your life, beautify all things in your life: Glory in your strength and beauty. Rejoice in the fullness of your aliveness.

Seek to make your life long and full of service to your people. And prepare a noble Death Song for the day when you are about to cross the Great Divide.

The foregoing "Twelve Commandments of the Redman" was reprinted in "The Kosmon Pioneer" by permission from "The Gospel of the Redman," by Ernest Thompson Seton and published by Willing Publishing Co., P.O. Box 98, Los Angeles 32, California.

¹There are many lesser spirits, just as certain Aryan creeds proclaim the existence of saints, archangels, angels, ghosts, fairies, goblins, ghouls, and devils. The conception of the Trinity, also the doctrines of Original Sin, of Vicarious Atonement, of Infant Damnation, and of Priestly Mediation, were utterly foreign to all Indian thought and teaching.

²When the Indians found that the Cross was an emblem sacred to the Whites, they, according to their custom, treated it with respect, although it meant nothing to them personally.

³One may make a likeness of His messenger, the Thunderbird; or His symbol, the Bird-serpent; or of lesser spirits, such as Katchinas; but never of the Great Spirit.

⁴The old Indian Bureau complained that the Indian lost too much time with thirty or forty of these Sabbaths each year, and proposed to substitute fifty-two Sabbaths of rest, besides some twenty legal holidays.

⁵Killing an enemy in time of war was another matter, just as in modern civilization.

⁶In some Tribes, such as the Cheyennes and the Sioux, infidelity on the part of a married woman was considered a crime, worthy of death, or was, at least, grounds for divorce. In the case of the man, the penalty was less severe, as with us. In some other Tribes, more lenient views prevailed.

⁷Bishop Whipple, George Bird Grinnell, and many others tell us that theft was unknown in an Indian camp. Horse-stealing between Tribes was recognized as a kind of manly game, and not at any time considered a crime.

—"Kosmon Pioneer."

THE GERM THEORY OF DISEASE

By George B. Brownell

There are two opposing theories of disease, one the Germ Theory and the other the Bio-Chemic.

The Germ Theory is based upon the fact that germs are found associated with diseased condi-

tions, and upon conclusions arrived at as the result of experimentation upon small animals into whose bodies disease germs have been injected to produce disease. When a Germ-Theorist is asked what relationship there is between the process of injecting disease germs into the bodies of animals and the feeding of humans food or drink containing these germs and there is no disease reaction, there is no reply, because there is no relationship.

The Bio-Chemic Theory recognizes that the body is a chemical laboratory which in health represents a perfect balance, flow and relationship of chemical elements. When this harmony is disturbed or thrown out of kilter by various causes, such as destructive thought—fear, worry, envy, hate, sorrow, etc.—or over-eating, sexual abuses, overwork, strains, etc., disease manifests.

If it were true that germs create disease, the race would have perished ages ago. We carry around with us constantly a vast population of germs. They are in the water we drink, the food we eat, and the air we breathe, in untold millions, and always have been. God gave the body a wonderful protective power, and if this protective power has not been lessened by misuses of our powers and abuses to the mind and body, all the armies of germs in the world cannot harm it, and have no more power over it than to toy pistol would have if fired at the Rock of Gibraltar.

The Germ Theory originated about 1880. After reading about this theory one wonders how the world managed to get along before it was discovered. Some people are so in love with these germs that they accord them more respect than they would an ambassador from heaven.

A MIRACLE HAPPENED TO US

The article in our December issue omitted to state that the happening took place in Brisbane. We have a statement signed by all the witnesses.—Editor, "Harbinger of Light."

SEANCES AND STATUTES

A little booklet instancing many of the irrelevancies which still exist in the Acts covering mediumship is published by C. L'Estrange Ewen, entitled "Seances and Statutes."

It sets out to establish three points — that the original Acts were solely directed towards activities motivated by unlawful desires; that the meanings of many terms used in drawing up the Acts have been lost in antiquity and that the judicature often have insufficient knowledge of psychism to adjudicate on technicalities.

Dealing with the persecution of witches, Mr. Ewen is of the opinion that the punishments meted out to those known to have consulted with spirits was, in many cases, not so severe as history would have us believe.

He builds up some very impressive evidence and infers that "harmless ghosts were tolerated."

The Acts, he suggests, were all drafted to prohibit communion with evil spirits, and that "no English statute made communication with ghosts of an innocent character a felony."

He follows step by step the making and amending of the laws which culminated in the Vagrancy and Witchcraft Acts and shows that failure clearly to define terms used in these Acts has led to many words of distinctive meanings being reduced to equivalents.

Obtainable from 'Psychic News' Book Shop, 140 High Holbourn, London, W.C.. Price, 1/6 (English currency); postage, 1d.

BOBBIE BURNS COMES BACK

Contributed by H. L. Williams, Norfolk Island

Mrs. J. H. Connant, the famous American medium, knew nothing of Robert Burns or of his poetry, but one day a lady visiting her remarked to an acquaintance that she wondered whether Robert Burns had ever become united to his

Highland Mary in spirit life. When her visitors had gone Mrs. Connant's hand automatically wrote the following poem, with instructions to deliver it to the lady who had made the enquiry:

Fair lady, that I come to you,
A stranger bard, fu' weel I ken,
For ye've known naught o' me, save through
The lays I've poured through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair
Mayhap ye'll think o' Robert Burns.

I am the lad — and why I'm here
I heard the guid dame when she said
She's know, in joyous spirit sphere,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy —
No muckle impress could I make;
And, lady, I have flown to see
If ye'd my message to her take.

Tell her that when I passed from earth
My angel lassie, crowned in flowers,
Met me wi' glowing, love-lit torch
And led me to the nuptial bowers;
That all we'd dream'd o' wedded bliss,
And more, was meted to us there,
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr.

Where love's celestial fountains played
And rosebuds burst, and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I'd mourned sa lang;
And while by angel harps were play'd
The bonnie bridal serenade,
Though na gown'd priest the kirk-rite said
Burns was wi' Highland Mary wed.

HOSTILITY

By H. L. Williams, Norfolk Island

In "Light"

It may perplex some people to divine the cause of the general hostility towards psychic phenomena. We may offer to lend a psychic book to some person and the answer may be, "I never read such books." The obvious retort is, "If you do not read how can you know?" To which the answer would be, "I do not want to know. The subject is repugnant to me." The cause behind the hostility is a biological law, which readers of Charles Darwin may in part recognize, and which is that "certain intelligent actions and mental conditions, if continued through several generations, become instincts and are hereditary." All down the ages priestcraft has sought to destroy the agents of psychic phenomena and has implanted in the minds of men repugnance, fear, and suspicion. Hence the vast majority are in bondage to that law. A limited number, by the exercise of reason, have emancipated themselves, but ages must pass before the majority is emancipated. The men of science, and notably the psychologists, are as much in bondage as any others, and snatch at any pretext to evade the admission that the human organism is endowed with soul and spirit. The priests did not expect to achieve this result. Nevertheless, they have done so. They little knew

There's na destroying death-frost here
To nip the hope-buds ere they bloom;
The bridal tour is through the spheres,
Eternity the honeymoon;
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye so reward
Ye'll ne'er be sorry that I came.

—Quoted in "The Higher Spiritualism," by J. C. Leonard, the Grafton Press, New York.

that without the phenomena there would have been no religion and no priesthood.

We read in the Bible that the priests murdered the prophets, desecrated their graves, and scattered their bones, sparing only those of the prophet Amos. Albeit in the Book of Samuel it is written, "Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer." For a just estimate of the Woman of Endor, read Josephus. "Antiquities of the Jews," Book VI, chap. 14. In conclusion, he writes: "It would be well, therefore, to imitate the example of this woman and to do kindnesses to all such as are in need; and to think that there is nothing better and more becoming mankind than such a general beneficence." It must be remembered that it was only in Christendom and Judea that psychic phenomena were suppressed except among the religious orders. The book, the "Malleus Maleficarum," published at Cologne, in the sixteenth century, for the guidance of Inquisitors, mentions all the phenomena which occur to-day, such as the voices, materializations, etc., hence the appalling holocaust of psychics in Germany. Woodcuts of the period depict a spiritualistic seance showing devils with horns and tails. Great mediums such as Albertus, Magnus, Nostradamus, Paracelsus, Dr. John Dee, etc., were protected by the crowned heads of Europe—see any encyclopaedia—I should not omit that mysterious character, the Count of St. Germain. The annals of S. John's College, Cambridge, are said to possess a record of the seances which convinced John Milton, the poet, and Dr. Henry Moore, the neo-Platonist. It is there a spirit speaking is alleged to have said, "There are as many fools on our side as on yours; and how can it be otherwise if you continue to send us mostly fools?" "Ben trovato," anyway!

Of the multitude of psychics and sensitives done to death in the period ending with eighteenth century let history speak. From the combination of causes the mind of the man of science, of the politician and the cleric is as much governed by inherited instinct as that of the lion and the tiger. The mentality of the Inquisitor is far from extinct. How, then, otherwise explain the moral cowardice of those who have seen and heard and yet deny, or prevaricate, or advance fatuous theories of unconscious cerebration, dissociated personality, etc.? Anything rather than admit that man is endowed with a soul and that human personality survives death.

"But man, proud man, dressed in a little brief authority,

Most ignorant of what he is most assured;

His glassy essence, like an angry Ape,

Plays such fantastic tricks before High Heaven

As make the angels weep.

MEDIUMS AND PROPHETS

By H. J. D. Murton

In "Light"

In a letter to a provincial newspaper, a few weeks ago, we noted the following remark:

"Christianity is open to all who will accept it, but what is it the 'medium' has got that others have not that his communion with the spirits is exclusive.

The question, we think, intends to convey a doubt that mediums have "got something" that others have not. This, of course, is easily answerable, but if we take the question in a straightforward way we find we have little knowledge upon which to base a complete answer. Another name for medium is "sensitive," and we know that mediums are sensitive to contacts which are imperceptible to most of us. It is said that everyone has this psychic power to some extent and that the difference between a medium and one who is not

a medium is one of degree only. This view is not held by everyone, but there is probably some truth in it, if, as we suppose, mediumship is an extension of faculties innate in everyone, but dormant in most. A theory now popular in psychical research circles is that all these faculties, to which they give the general term "psi," are vestigial remnants of faculties which existed more actively and more generally when the human race was primitive. This theory seems inconsistent with the growth of what we call Modern Spiritualism, in comparatively recent years, which depended upon a very high degree of psychic development in a limited number of gifted individuals.

But theories about mediumship have brought us very little nearer to a knowledge of the real nature of the faculties possessed by mediums, especially when we consider the varying types of mediumship. Is it one faculty or several operating in the phenomena of clairvoyance, clairaudience, trance, trance addresses, automatic writing, direct voice, "physical" mediumship? In the last-mentioned there are phenomena which appear to be purely physical, at other times there is a combination of both physical and mental phenomena.

In his article on another page, Mr. H. L. Williams mentions the age-old hostility of priests to psychic phenomena and he cites the manner in which the priests suppressed and even murdered the prophets. He suggests, we gather, and the suggestion is indeed often made, that the mantle of the prophets of old has descended upon psychic mediums, who are equally anathema to many modern priests. This identification of psychic mediumship with prophecy needs careful examination before being accepted. We cannot here go into the history of the ancient prophets, a subject to which much scholarship has been devoted, but there is authority for saying that the word "prophet" originally applied to a person who was

divinely inspired to announce a message received direct from God.

The remark quoted by Mr. Williams: "for he that is now called a prophet was beforetime called a seer," is thought by some scholars to be a later gloss, and a definite distinction is drawn between prophet and seer. In the Old Testament, as the succession of Hebrew prophets proceeds, "the prophet stands out more and more as the typical organ of revelation, the type of man who is Yahweh's intimate, sharing His secrets."

When we come to the primitive Christian Church we find the prophets still very much in evidence, and they were at first considered as the true leaders. According to Joel, God had said to him: "And it shall come to pass afterward that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy"; and among the very early Christians this Spirit, manifesting in various ways, was to be the only authority ruling in the Church.

In the first Epistle to the Corinthians we find Paul saying: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues." Up to the middle of the second century the prophets were the preachers in the churches, and their exhortations were given under inspiration, sometimes taking the form of ecstasy. To-day the Church has no prophets and few healers.

It is not certain that we can claim that the gradual suppression and elimination of the prophets by the priests was due entirely to ignorance, jealousy, and fear. The prophets, being in the unique position of being moved by the Holy Spirit, were under no sort of control, and those priests who sought to establish law and order in the Church naturally viewed their activities with suspicion. But lack of control led to licence, and

one factor of disintegration arose among the prophets themselves, when their ranks became swelled by dishonest characters who made excessive demands, in the way of levies upon the congregations. This led to the introduction of drastic rules to distinguish false prophets from true, including a prohibition against speaking in ecstasy, which was declared to be devilish.

But though by this time prophets had fallen somewhat into disfavour, it is suggested that the fatal blow was delivered when a new theory arose that prophecy belonged to the Old Testament era, and that "in the new covenant God had spoken only through apostles; that the whole word of God so far as binding on the Church was contained in the Apostolic record — the New Testament; and that, consequently, the Church neither required nor could acknowledge new revelations, or even instructions, through prophets." We have to consider, however, whether this theory was a genuine development in thought, or whether it was formulated with the object of suppressing the prophets.

Be that as it may, this attitude, which arose towards the end of the second century, has persisted to this day, and its application to the knowledge gained through mediums may be the reason why some Spiritualists regard mediums as the heirs of the ancient prophets. But similarity in reasons for opposition does not necessarily mean similarity in the things which are opposed. There is a big difference between one who is the vehicle of revelation by direct communication with God and one who is a channel by which discarnate spirits who once walked the earth clothed in flesh may communicate with those who still do so. Spiritualism brings a new revelation, it is true, or it might be better to say that it brings an increased revelation of God's plan for human life, but it is a revelation of a plan in action, not a verbal commandment or prophecy.

OPPORTUNITY AFTER SEVENTY

By Dortch Campbell

In "Nautilus Magazine"

Men and women of three score years and ten too often spend their time mentally preparing themselves for the spiritual journey into The Unseen. They sit supinely and they wait with their memories for the end of the passage. Nothing chills the soul and kills the soul's body and shortens its passage here like waiting, like inertia, like memories. Old age is not a slowing down of activity because one is old, but one is old because activity has slowed down. Old age comes on because we do not care.

Then what is the noblest ideal for the man or woman who has gone beyond the seventieth milestone? It is to find a manner of life that will take one back to youth and health and beauty. I say a manner of life because there is no other way to regain youth, or even health or beauty, except by living into the ideal. To find this fable fountain is not merely an ideal but it is an obligation and a duty. Every man or woman who has gone beyond seventy, or even before that age, should make it his or her hobby to find ways to grow youth. Old age can be delayed without resorting to the monkey gland transplantation method of Dr. Eugen Steinach. As a matter of fact, I do not think true rejuvenation will ever be found in the realms of medicine or surgery, nor among men and women who are young. The discovery in its full fruitage will come from the ranks of the aged, and that is why it is not merely your privilege but your duty to start on the eternal quest now if you are nearing three score years and ten or beyond.

Scientists and charlatans have pursued the dream of eternal youth from the age of Merlin down to Cagliostro, Brown-Sequard, Steinach, and Voronoff; and still farther down the corridors of time to Sanford Bennett and then to the era of

Brown Landone in his gay conquests of Time. None has discovered the supreme secret of rejuvenescence, in the opinion of the scholarly and famous Dr. Alexis Carrel. But the wall between youth and age was cut thin in places by Dr. Carrel and fellow scientists of the Rockefeller Institute of Medical Science, who kept a fragment of the heart of a chick embryo young for more than three decades. This was indeed a miracle discovery — the basis of a formula of turning old age into youth. Muscle cells of the chicken's heart continued to proliferate and grow youthfully as a result of scientific feeding and careful attention to elimination. The chick heart was immersed in a nutrient solution and kept clean. Scientists of the Rockefeller Institute declared that if proper feeding and removal of the waste products should be maintained the heart cells could live and produce and grow indefinitely; that is, that physical immortality would be maintained. This is a prophecy that if the same thing were done in the human body, men and women might live to be 250 or even 500 years old.

Only two conditions were met in this instance of physical rejuvenation by Dr. Carrel and his fellow scientists. These conditions were: First, heart cells of the chick embryo were fed foods essential for healthy growth and youthfulness; second, physiological wastes were daily washed away.

Such results in rejuvenation have been attained in some degree by those who have experimented in growing youth. Sanford Bennett, of another generation, proved that youth could be brought back, in degree, by systematically using the muscles of the body, by alternate contractions and relaxations while lying prone in bed. Sanford Bennett was an old man at fifty and a young man at seventy-two. He found youth by removing worn-out or dead and clogging cellular tissue from his

body. He proved in part the discovery made by Dr. Carrel.

Ninon de L'Enclos, famed as "the woman who never grew old," lived to the age of ninety-one and retained the facial and physical preservation of a woman with the first bloom of womanhood, according to Jeanne Sauval, her personal attendant, who described her method of rejuvenation in a pamphlet published in Paris, 1710. An old portrait on exhibition until recent years of this celebrated beauty in her seventieth year in a French gallery in Paris, painted by Andre Beauchamps, showed a remarkable state of preservation at that age. Regarding Ninon, W. H. Overton in his "Life and Letters" declared: "Ninon or Mlle. de L'Enclos as she was known, was the most remarkable woman that ever lived. For seventy years she held undisputed sway over hearts of the most distinguished men in France. Louis XIV, when she was eighty-five years old, declared that she was the marvel of his reign."

Ninon clung to youth, health, and beauty by the use of the same method that made Sanford Bennett a young man at seventy-two when he was old and senile at fifty — systematic pumping of the cellular wastes from the body by contraction and relaxation of the muscles and tissues. Ninon and Sanford maintained youth by using only one-half of the two-part discovery of Dr. Carrel and his colleagues in maintaining life and youthfulness in the fragment of a chicken heart. They got rid of toxæmia. Neither Sanford Bennett nor Ninon de L'Enclos had any knowledge of dietetics nor tremendous power of Spirit-action in stimulating the glands and brewing the elixirs of long life. My own experiment in the rather interesting job of outwitting the years indicates that the spiritual sides of the processes of longevity are as important as that of providing the proper nutriments and

washing away the physiological wastes by the Bennett and L'Enclos pumping method.

The formula I have worked out as a result of my own experiments and taking advantage of the discoveries of others is consequently as follows: First, supply the body with nutriment required, since there are certain foods that make the body responsive to Spirit; second, flush the system every day of worn-out cellular tissue; third, live literally a living soul and you will stimulate the glands of long life in a far better fashion than e'er dreamed of in the philosophy of Brown-Sequard, Steinach, and Voronoff.

It is not enough to merely maintain or regain a youthful body. Of what profit to the man or woman if that individual's body is fairly strong yet the soul is weak and the intellect infantile at second childhood. The ideal must be to rejuvenate heart and mind as well as body. There are plenty of octogenarians and even centenarians, but judging by the observations of a few of these as to how they got that way they failed to rejuvenate the intellect. I feel that the formula I offer, adding the third part, is the best approach to rejuvenescence. Sanford Bennett indeed got a glimpse of the spiritual element of the formula. He asserted that he would have failed if he had not put his soul into his scheme of rejuvenation.

Only a few persons in more or less obscurity and making no claims to a scientific mind have, like Imray, achieved the impossible. Techniques hitherto have been far from perfect; few have been able to reverse physiological time by more than a few years. But the times are not afar when every man and woman with red blood in his veins will seek the fabled fountain in a practical way. I know of no finer hobby for any man or woman of seventy or more. The quest of and by itself is certain to give one additional years.

If you receive a copy of "The Harbinger of Light" and are not already a subscriber, it has been sent to you by a friend who realizes that you would enjoy its regular visits, and is a cordial invitation for you to join "The Harbinger" family of readers. It is an investment in spiritual truth which will yield a rich harvest in spiritual food, which is as necessary to the growth of the soul as physical food is to the health of the material body.

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"That there can be any doubt as to the continuity of existence of that which is spiritual in us, after it is freed from the burden of the flesh, passes the wit of unprejudiced man to understand. Hitherto, I have thought it a pure waste of time to attempt to enlighten those who having eyes will not see, and ears will not hear. Spiritualism reverently pursued as a religion is a blessing beyond compare."—Major-General Sir A. Turner, K.C.

"Facts have given me proof palpable that our very human identity and intelligence do persist after death. The spiritualist who has plumbed the void of death as I have has to establish a faith which can neither be undermined nor overthrown. Psychical science, in my belief, has to relay the basis of religion."—Gerald Massey.

A New Year now lies before us; the use of its days remains entirely with us.

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